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omitted to point out, will prove no doubt of great utility. It supplies the student with the necessary texts of many philosophers, of whom otherwise he would know nothing, upon points which he will have to discuss, and also by the variety of doctrines set down, will, if he be a careful reader, stimulate him to be critical.

A. R. AINSWORTH.

LONDON.

MAN AND THE DIVINE ORDER. Essays in the Philosophy of Religion and in constructive Idealism. By Horatio W. Dresser. G. P. Putnam's Sons. New York and London. 1903.

This book is not to be criticised with the severer instrument of logic and technical philosophy. It is a system of lighter studies and reflections appealing to the general reader, while it also shows what the philosopher of the weightier pretensions might do to make his own work more attractive and influential. It shows wide reading, temperate and conciliatory judgment, scientific sympathy colored by due respect to the poetic and religious consciousness, and philosophic compass with its deeper purposes.

It is not a work for the academic man seeking a technical and scholastic solution of the great problems of the cosmos, but is adapted to the encouragement and satisfaction, perhaps, of earnest thought on the meaning and value of what one writer called "intellectual piety," and may well be read with profit by all who want the inspiration of general ideas without making themselves too responsible for various critical shades of meaning. The book will have all the more interest and usefulness from the fact that, whatever religious coloring it presents, it is or professes to be in entire accord with the spirit and results of science and sceptical inquiry. It rightly suggests that scepticism has as important a function in man's progress as any faith. There seems to be no concession to religious belief or emotion that does not first receive the assent of science. This attitude is the only hope for modern religious minds if they expect to save anything from the wreck of the past.

JAMES H. HYSLOP.

NEW YORK.